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## AN ANCIENT PROTEST AGAINST THE CURSE ON EVE.

By PAUL HAUPT.

(Read April 22, 1911.)

In the Biblical Legend of the Fall of Man, which symbolizes the first connubial intercourse,<sup>1</sup> the Lord pronounces a curse on Eve, saying, I will greatly multiply thy sorrow and thy sighing;<sup>2</sup> in pain thou wilt bear children; nevertheless thy desire is<sup>3</sup> to thy husband and he will rule over thee (Genesis, iii., 16).<sup>4</sup>

The great pessimistic philosopher ARTHUR SCHOPENHAUER says that the story of the Fall of Man contains the only metaphysical truth found in the Old Testament; it is the acme of Judaism, *der Glanzpunkt des Judentums*; but it is an *hors d'œuvre*: the pessimistic tendency of this legend has no echo in the Old Testament which, on the whole, is optimistic, whereas the New Dispensation is pessimistic, at least so far as this world is concerned.<sup>5</sup>

We all know what the *forbidden fruit*<sup>6</sup> in the midst of the Garden<sup>7</sup> of Eden<sup>8</sup> means: he who eats of it loses his childlike innocence; his eyes are opened, just as Adam and Eve perceived that they were naked. Not to know good and evil, that is, what is wholesome and injurious, means to be like a child.<sup>9</sup> In the eighteenth book of the *Odyssey* (v. 228) Telemachus says to his mother Penelope, I am intelligent and know good and evil,<sup>10</sup> I am no longer a child.<sup>11</sup> In the Bible this phrase is used also of the second childhood: Barzillai of Gilead answered David, when the king asked him to follow him to Jerusalem, I am this day fourscore years old and can no longer discern between good and evil, that is, my intellect is impaired by old age, I have become again like a child.

The explanation of the Fall of Man as the first connubial intercourse was given by the celebrated English philosopher THOMAS HOBBS in his *Leviathan* (London, 1651) and it may be traced back to CLEMENT of Alexandria in the second century of our era.<sup>12</sup> But older than this philosophical explanation of original sin<sup>13</sup> is an

ancient protest against the curse on Eve, which we find in the following chapter of the Book of Genesis, containing the legend of Cain and Abel.

The story of Cain and Abel is an institutional legend.<sup>14</sup> Just as the narrative of Jacob's wrestling at Peniel (Genesis, xxxii., 24-32) explains why the Jews do not eat the great sciatic nerve, so the story of Cain and Abel shows why the Cainites, or Kenites,<sup>15</sup> had the *mark of Cain*,<sup>16</sup> that is, a tattooed tribal mark which warned every man not to slay a member of that tribe. The murder of a Kenite was avenged sevenfold: if a Kenite was killed, the Kenites would slay seven fellow-tribesmen of the slayer. The tribe of Lamech avenged even the slightest scratch by the death of a youth of the tribe to which the assailant belonged. Lamech and Cain represent tribes, not individuals.<sup>17</sup> The Lamechites guarded their tribal honor even more jealously than did the Kenites: if a Kenite was slain, seven fellow-tribesmen of the slayer were slain to avenge his blood; a Lamechite, however, was not avenged sevenfold, but seventy-sevenfold; even a wound inflicted on a Lamechite was punished by the death of a fellow-tribesman of the assailant, and a boy of the hostile tribe had to pay with his life for the slightest scratch received by a Lamechite. Therefore an ancient tribal poet addressed the women of Lamech:

O Adah and Zillah,      attend to my voice!  
                                  Ye wives of Lamech,      give ear to my utterance:  
 A man, if they hurt us, we slay;      a boy, if they scratch us, we kill;  
 If sevenfold Cain be avenged,      then seventy-sevenfold, Lamech!<sup>18</sup>

The Kenites were a nomadic tribe in the desert south of Judah.<sup>19</sup> They came to Canaan with the men of Judah from the Palm City, that is, the port of Elath,<sup>20</sup> at the northeastern end of the Red Sea. Moses' father-in-law is said to have been a Kenite.<sup>21</sup> The Kenites were worshipers of JHVH,<sup>22</sup> but their offerings were different from the sacrifices of the shepherds of Judah,<sup>23</sup> represented in the story of Cain and Abel by *Abel*, that is *herdsman*, *herder*.<sup>24</sup> Cain brought to JHVH offerings of the fruit of the ground, but Abel brought of the firstlings of his flock and of the fat thereof; and Abel's sacrifice was more acceptable to JHVH than Cain's bloodless offering. The

Kenites may have been a semi-agricultural tribe settled near Elath<sup>25</sup> before they emigrated with the Edomite ancestors of the Jews to Canaan. Afterwards there may have been some religious differences: the Kenites clung to their vegetable offerings,<sup>26</sup> whereas the men of Judah<sup>23</sup> sacrificed lambs. This led to an expulsion of the Kenites from the region of Judah.

The introductory verse, connecting Cain and Abel with Adam and Eve, is a subsequent addition. The name *Cain* is explained there (Genesis, iv., 1) as being connected with the verb *qanâh*, to produce.<sup>27</sup> When Eve bare Cain, she said, I have produced a man as well as JHVH:<sup>28</sup> just as JHVH fashioned me from the rib He took from Adam, so I have produced now a new human being.—Some people think that, when the Lord created Eve, He did not take a rib from Adam, but his backbone. Most of us have all our ribs. At any rate, woman is not a side-issue.

The story of Cain and Abel was originally simply: Abel was a keeper of sheep, and Cain a tiller of the ground. Cain offered vegetable offerings to JHVH, whereas Abel sacrificed the firstlings of his flock. Abel's sacrifices were more acceptable to JHVH. This displeased Cain, and Cain said to Abel, Let us go into the field;<sup>29</sup> and when they were in the field, Cain rose up against his brother Abel, and slew him.

The field was a tribal battle-ground where the Cainites smote the Abelites, but afterwards they were overpowered and expelled from the territory of the sheepmen of Judah.<sup>30</sup>

A later theologian has inserted two verses (Genesis, iv., 6, 7) which are translated in the Authorized Version as follows: And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. *And unto thee shall be his desire, and thou shalt rule over him.* There is no connection between this last clause and the preceding one, and the translation *sin lieth at the door* is impossible.

The Ancient Versions show that the text of this theological interpolation was corrupt at an early period, and the rendering given in the Greek Bible echoes the tradition that the feud between Cain

and Abel was due to some ritual differences. The Septuagint renders: Is it not so? If thou offerest rightly, but doest not cut in pieces rightly, thou hast sinned? Be still!—The Syriac Bible has: Behold, if thou doest well, thou receivest; and if thou doest not well, at the door sin croucheth.—We find the same rendering in the Vulgate: *Nonne si bene egeris, recipies; sin autem male, statim in foribus peccatum aderit.*—The Targum paraphrases: If thou doest thy work well, thou wilt be pardoned; but if thou doest not thy work well, for the day of judgment the sin is laid up, ready to take vengeance upon thee, if thou doest not repent; but if thou repentest, thou shalt be forgiven.<sup>31</sup>—All these explanations are untenable.

The original text seems to have been: If thou art good, I shall receive thee graciously; but if thou art a sinner,<sup>32</sup> I shall not accept thy offering.<sup>33</sup> The final clause, *And unto thee shall be his desire, and thou shalt rule over him*, has no connection with the preceding theological interpolation, but is a gloss protesting against the statement in the preceding chapter: *Thy desire shall be to thy husband, and he shall rule over thee.*<sup>34</sup> Genesis, iii., 16, states: Unto the woman He said, I will greatly multiply thy sorrow and thy sighing;<sup>2</sup> in pain thou wilt bear children; nevertheless thy desire is<sup>3</sup> to thy husband, and he will rule over thee.

Some one—possibly a woman,<sup>35</sup> or a man under the influence of a woman, a species of the genus *Homo*, which is common—added to this statement in the margin: *His desire is unto thee, and thou wilt rule over him.*<sup>36</sup> The story of the Fall of Man and the legend of Cain and Abel may have been written in two parallel columns.<sup>37</sup> The glossator, who added the theological interpolation in the legend of Cain and Abel, and the author of the polemical gloss to Genesis, iii., 16 may have written their remarks in the space between the two columns. Afterwards these two marginal glosses crept into the text, the “suffragetic” gloss to Genesis, iii., 16 being appended to the theological interpolation after Genesis, iv., 5.

The word *desire* or *longing* is used also in the Biblical love-songs, commonly known as the Song of Solomon, where the maiden says of her lover:

My dear one's am I; he is mine, too;      for my love he is longing.<sup>38</sup>

The corresponding word in Arabic (*shauq*) means *passionate love*. If man eats his bread in the sweat of his face till he returneth unto the ground, and if women bring forth children born to suffer, it is due to the *forbidden fruit*. SCHILLER says,<sup>39</sup> the fabric of the world is held together by hunger and by love.<sup>40</sup>

## NOTES.

<sup>1</sup> See my paper Some Difficult Passages in the Cuneiform Account of the Deluge in the *Journal of the American Oriental Society*, vol. xxxi., fifth page of the article, l. 2. Cf. below, n. 13.

<sup>2</sup> Instead of *hêrônék*, thy conception, or *thy pregnancy*, we must read *hagigék*, thy sighing; cf. Psalms, v., 2; xxxix., 4. The Greek Bible has τὸν στεναγμὸν σου. *Hegyônék* would have a different meaning, and *yëgônék* or *çaraték* could not have been corrupted to *hêrônék*.

<sup>3</sup> Not *shall be* or *will be*; see my remarks in the *Journal of the American Oriental Society*, vol. xxv., p. 71, n. 1; vol. xxxi., fourth page, below, of the article cited in n. 1. The last two clauses may represent an observation of the narrator; cf. below, n. 36.

<sup>4</sup> The preceding verse, the so-called *protevangelium* or *proto-gospel*, should be rendered: *I will put enmity between thee and the woman, and between thy seed and her seed; it* (that is, her seed, the human race) *will crush* (lit. tread down, tread under foot, Assyr. *šêpu*) *thy head, and thou wilt snap at its heel*. There will be perpetual warfare between snakes and the human race; all human beings loathe snakes. The Messianic interpretation of this passage is unwarranted. See my Note on the Protevangelium in the *Johns Hopkins University Circulars*, No. 106 (June, 1893), p. 107; cf. my remarks in the *Nachrichten* of the Royal Society of Göttingen, April 25, 1883, p. 102; also GUNKEL, *Genesis* (1910), p. 20.

<sup>5</sup> See my remarks in the *Journal of Biblical Literature*, vol. xxi., p. 55, l. 8; p. 66, n. 21; HAUPT, *Biblische Liebeslieder* (Leipzig, 1907), p. 66.

<sup>6</sup> We use this term now especially of illicit love. In Ceylon the fruit of *Ervatamia dichotoma* is called *forbidden fruit* or *Eve's apple*. The forbidden fruit in the legend of the Fall of Man is, it

may be supposed, the orange-colored berry of the mandrake which is still regarded as an aphrodisiac and supposed to promote conception; see my paper on Jonah's Whale in vol. xlv. of these *Proceedings* (Philadelphia, 1907), p. 152, n. 4. In Genesis, xxx., 14, the mandrakes are called in Hebrew: *dûda'im*, that is, love-apples. The fruit of the mandrake is quite round and of the size of a large plum; it resembles a small tomato. The largest berries have a diameter of 1½ in. (nearly 4 cm.). The idea that the forbidden fruit was a fruit from which an intoxicating drink was prepared is untenable; contrast CHEYNE's article in the eleventh edition of the *Encyclopædia Britannica*, vol. i., p. 168<sup>b</sup>. In the article on *mandrake*, vol. xvii., p. 566<sup>a</sup>, there are five misprints in the five letters of the Heb. word *dûda'im*; similarly there are two misprints in the three letters of the Arabic name for Egypt, vol. ix., p. 41<sup>b</sup>. The new edition is marred by a great many misprints and inaccuracies, not only in Oriental words, but also in the English text.

<sup>7</sup> Garden is often used for *pudendum mulieris*; see HAUPT, *The Book of Micah* (Chicago, 1910), p. 62, n. 9.

<sup>8</sup> Eden means *pleasure, delight*; Heb. *gan-'edn* denotes a *pleasure-ground*. Damascus, the earthly paradise of the Arabs, is called in Amos, i., 5: *Bêt-'edn*, House of Pleasure; see my remarks in PEISER'S *Orientalistische Literaturzeitung*, June, 1907, col. 306. The Greek Bible has for Heb. *gan-'edn* in Genesis, iii., 23, 24: ὁ παράδεισος τῆς τρυφῆς; the Vulgate: *paradisus voluptatis*. The reading *a garden in Eden* in Genesis, ii., 8 seems to be a subsequent modification introduced by some one who connected Heb. *'edn* with the Babylonian *edinu* = Sumerian *edin*, desert; he may have regarded Paradise as an oasis in the desert like Damascus; cf. PINCHES' note in the *Proceedings of the Society of Biblical Archaeology*, London, June 14, 1911, p. 161. Damascus means *settlement in a well-watered region*; the original form of the name was *Dâr-mašqî*; see my remarks in the *American Journal of Semitic Languages*, vol. xxvi., p. 26.

<sup>9</sup> See Deuteronomy, i., 39; Isaiah, vii., 16; cf. the translation of *Isaiah*, in the Polychrome Bible, p. 11, l. 25; p. 141, n. 16.

<sup>10</sup> To know good and evil has about the same meaning as our phrase *to cut one's eye-teeth*.

<sup>11</sup> See my paper on Midian and Sinai in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. lxiii., p. 519, l. 25.

<sup>12</sup> Compare above, note 5.

<sup>13</sup> The serpent symbolizes carnal desire, sexual appetite, concupiscence. This is the original sin which has been transmitted to all descendants of Adam; only the innocents are free from it. COLERIDGE (*Aids to Reflexion*, 1825) held that Adam's fall was a typical experience repeated afresh in every son of Adam. *Mutato nomine, de te fabula narratur*; see HASTINGS' *Dictionary of the Bible*, vol. i., p. 842<sup>b</sup>. In the well known Assyrian relief from Nimrūd, representing the fight with the dragon, the penis of the monster is a serpent; see the plate in GEO. SMITH, *The Chaldean Account of Genesis*, edited by SAYCE (London, 1880). The serpent in the story of the Fall of Man is a later addition; in the original form of the legend Eve was the sole seductress; Eve means *serpent* (Heb. *Ḥawwâh* = Aram. *ḥīwyâ*, snake, Arab. *ḥāyyah*). See n. 29 to my paper cited above, n. 1.

<sup>14</sup> This legend explains the institution of tattooed tribal marks and the institution of blood-revenge (*cf.* nn. 15 and 17). It illustrates also the superiority of nomadic animal sacrifices compared with agricultural bloodless offerings (*cf.* n. 26).

<sup>15</sup> Kenite means *descendant of Kain or Cain*; Cain is the eponym ancestor of the Kenites.

<sup>16</sup> See Genesis, iv., 15; *cf.* HAUPT, *The Book of Canticles*, p. 41; *Biblische Liebeslieder*, p. 61.

<sup>17</sup> *Cf.* our Uncle Sam, John Bull, Columbia, Germania, &c. A Bedouin tribe Cain (Qain) dwelt in the desert of Sinai and the neighboring districts about six centuries after Christ; see NÖLDEKE'S article on *Amalek* in the *Encyclopædia Biblica*, col. 130.

<sup>18</sup> See Genesis, iv., 23, 24; *cf.* my paper on Moses' Song of Triumph in the *American Journal of Semitic Languages*, vol. xx., p. 164.

<sup>19</sup> *Cf.* 1 Samuel, xxvii., 10. The Kenites lived with the Amalekites, but they were on friendly terms with the men of Judah, whereas the Amalekites were perpetually at feud with the Judahites, *cf.* 1 Samuel, xv., 6 and Judges, i., 16 (see below, n. 21). In the



Book of Esther, Haman is called an Agagite, that is, a descendant of Agag, the king of the Amalekites, who had been spared by Saul, but was hewn in pieces before JHVH by Samuel, whereas Mordecai is introduced as a descendant of the first king of Israel; see HAUPT, *Purim* (Leipzig, 1906), p. 12, l. 30. The Amalekites were Edomites who had invaded southern Palestine before the Edomite ancestors of the Jews, after their exodus from Egypt, conquered the region afterwards known as Judah (see n. 23). In Numbers, xxiv., 20 Amalek is called the first (that is, oldest) of the nations. The Amalekites, however, had intermarried with other (non-Edomite) tribes; in Genesis, xxxvi., 12, therefore, Amalek is introduced as a son of Esau's first-born, Eliphaz, by a concubine, just as the sons of Jacob's concubines, Bilhah and Zilpah, were tribes with foreign elements; see my paper on Leah and Rachel in the *Zeitschrift für die alttestamentliche Wissenschaft*, vol. xxix., p. 285. The identification of Amalek with the cuneiform Meluha (*Orientalistische Literaturzeitung*, June, 1909) is untenable. According to 1 Chronicles, ii., 55, the Rechabites (cf. Jeremiah, xxxv.; 2 Kings, x., 15, 23) were descendants of the Kenites; but this can hardly be correct. The Rechabites resembled the ancient Kenites in that they were ardent worshipers of JHVH, and that they continued to live in tents after the men of Judah (see n. 23) had settled in Canaan.

<sup>20</sup> See p. 360 of my paper on The Burning Bush and The Origin of Judaism in vol. xlviii. (No. 193) of these *Proceedings* (Philadelphia, 1909) and my paper on Midian and Sinai (cited above, n. 11), p. 506, l. 12; p. 512, ll. 15 and 33; p. 513, l. 2. In Genesis, iv., 17 we read that Cain built a city.

<sup>21</sup> In Judges, iv., 11 the words *mib-bênê hôbâb Môšêh* are a secondary gloss (or variant) to *miq-Qain*, and *hôtên* is a tertiary gloss to *hôbâb*. The original text of Judges, i., 16 seems to have been: *wê-Qain 'alâh me-îr hat-têmarim et-Yêhûdâh midbâr 'Arâd wai-yêlek wai-yêšeb et-'Amalêq*, Cain went up with Judah from the Palm City to the wilderness of Arad, and went and lived with Amalek. The words *bênê . . . hôtên Môšêh* and *Yêhûdâh ašér ban-nêgeb* are glosses. See the translation of *Judges*, in the Polychrome Bible, pp. 8 and 2; also p. 49, n. 15; p. 62, l. 55; cf. my

paper on Hobab=father-in-law in the *Orientalistische Literaturzeitung*, April, 1909, col. 164.

<sup>22</sup> For JHVH see p. 355, n. 2 and p. 357 of my paper The Burning Bush, cited above, n. 20.

<sup>23</sup> Judah is the name of the worshipers of JHVH, who were united under the leadership of David about 1000 B. C. David was not an Israelite, but an Edomite. See n. 18 to my paper The Aryan Ancestry of Jesus in *The Open Court*, Chicago, April, 1909; cf. p. 358 of my paper The Burning Bush, cited above, n. 20, and my paper on Midian and Sinai (see above, n. 11), p. 506, l. 2; p. 507, l. 36; also ERBT'S remarks in *Orientalistische Literaturzeitung*, July, 1911, col. 298, l. 19. For the shepherds of Judah see p. 284, n. 5 of my paper on Leah and Rachel, cited above, n. 19; cf. my paper on the five Assyrian stems *la'u* in the *Journal of the American Oriental Society*, vol. xxxi.

<sup>24</sup> In Syriac, *habbâltâ* (or *hëbâltâ*, *ëbâltâ*) means *herd*, *drove*, especially of camels; cf. Obil, the name of David's keeper of camels, 1 Chronicles, xxvii., 30 (see *Encyclopædia Biblica*, col. 6). *Hebel*, the Heb. form of *Abel*, may be connected with *hôbîl*, to lead. The name of Jabał, *the father of such as dwell in tents and of such as have cattle*, Genesis, iv., 20, may be derived from the same root; cf. HASTINGS' *Dictionary of the Bible*, vol. i., p. 5<sup>a</sup>. The original form of *Jabal* seems to have been *Jôbîl*; the Greek Bible has Ιωβελ (and ΙΩΒΗΔ for ΙΩΒΗΛ). *Hebel* may be a subsequent modification of *Hôbîl*, due to a popular etymology combining the name with Heb. *hébel* (for *hâbîl*) *breath*, *transitoriness*; see below, n. 27. For *Jôbîl*=*Hôbîl* cf. my remarks on *Ja'ir*=*Me'ir*, p. 513, l. 24 of my paper cited above, n. 11. The name Moses, Heb. *Môšêh*, may have had originally an *'Ain* at the end so that it would be equivalent to Joshua; see l. c., l. 26, and for the vanishing of the final laryngeal, *op. cit.*, p. 522, l. 47; also HAUPT, *The Book of Esther* (Chicago, 1908), p. 74, l. 14.

<sup>25</sup> Cf. p. 528, l. 38 of my paper cited above, n. 11.

<sup>26</sup> In Canaan a bloodless offering smacked of Canaanite heathenism; cf. the remarks on p. 44 of the translation of *Judges* in the Polychrome Bible. SKINNER says on p. 106 of his new commentary

on *Genesis* (1910): It is quite conceivable that in the early days of the settlement in Canaan the view was maintained among the Hebrews that the animal offerings of their nomadic religion were superior to the vegetable offerings made to the Canaanite Baals.

<sup>27</sup> Cain may be connected with the Ethiopic *taqánya* which means *to till the ground*; cf. the Pachomian rules in DILLMANN'S Ethiopic chrestomathy, p. 60, l. 4. *Taqánya* means also *to worship God*; cf. Arab. *qánata* (*qunûṭ*) and Lat. *colere*. Stems *tertiæ y* and *mediæ y* often interchange; cf. Ethiopic *qânáyâ*, to sing, and Arab. *qáinah*, songstress, Heb. *qînâh*, elegy. For Ethiopic *qĕnây*, servant, we have in Arabic: *qain*, plur. *qiyân*. In Arabic, *qain* means also *smith, metal-worker*, Syr. *qainâyâ*. Some scholars, therefore, believe that the Kenites were a tribe of wandering smiths. SAYCE says (in HASTINGS' *Dictionary of the Bible*, vol. ii., p. 834<sup>b</sup>) that the Kenites resembled the gipsies of modern Europe as well as the traveling tinkers or blacksmiths of the Middle Ages. SKINNER states (on p. 113 of his commentary on *Genesis*) that there are some low-caste tribes among the Arabs, who live partly by hunting, partly by coarse smith-work and other gipsy labor in the Arab encampments; they are forbidden to be cattle-keepers and are excluded from intermarriage with the regular Bedouins, though on friendly terms with them; they are the only tribes of the Arabian desert that are free to travel where they will, ranging practically over the whole peninsula from Syria to Yemen.

The legend of Cain and Abel may have connected the name *Cain* with the allied stem *qinnê*, to be jealous, envious, passionate, just as the name *Abel* (see n. 24) was combined with *hâbl* (for *hâbil*) breath, transitoriness. The saying of Ecclesiastes, *Vanity of vanities* (that is, How utterly transitory is everything!) is in Hebrew *hâbêl hâbalîm*; see HAUPT, *Koheleth* (Leipzig, 1905), p. 1; *Ecclesiastes* (Baltimore, 1905), p. 34, n. 2.

<sup>28</sup> Lit. *with* JHVH. Also we use *with* in the sense of *like, analogously to*. SHAKESPEARE says, *As if with Circe she would change my shape*. Cf. the Critical Notes on the Heb. text of *Genesis*, in the Polychrome Bible, p. 118. My interpretation of this difficult passage has been adopted by CHEYNE, *Encyclopædia Biblica*,

col. 619, n. 3: *I have created a man even as Yahweh*; but we must not substitute *lě-'ummât*. Nor can we read *îš ôṭ Yahwêh*, the man of the mark (cf. above, n. 14) of JHVH, or *îš et'awwêh*, a man whom I desire. The prediction of the serpent that Eve and her husband would be like God, if they ate of the forbidden fruit, implied that they would be able to create new human beings, and this would make the race of Adam immortal. Cf. the fourth page, below, of my paper cited in n. 1.

<sup>29</sup> This clause is preserved in the Samaritan Pentateuch and in the Ancient Versions. The Vulgate has *Egrediamur foras*.

<sup>30</sup> Cf. my explanation of the story of Judah and Tamar in n. 26 to my paper cited above, n. 11.

<sup>31</sup> Cf. G. J. SPURRELL, *Notes on the Text of the Book of Genesis* (Oxford, 1896), p. 2.

<sup>32</sup> Contrast *the blood of righteous Abel* in Matt. xxiii., 35; see also Hebrews, xi., 4; 1 John, iii., 12.

<sup>33</sup> We must read: *Hâlô, im têtîb, essâ panêka; wê-'im hôṭê attâ, lô eqqâh qorbânêka*. In the received text *hôṭê attâ* is mispointed and misplaced: it appears as *hattât* between *lap-pêtaḥ* and *rôbêç* which are corrupted from *lô eqqâh qorbânká*. The Greek Bible read *lě-nattêh* instead of *lap-pêtaḥ*, and *rêbâç* for *rôbêç*. The reading of the received text, *im lô têtîb*, if thou doest not well, is a later substitution for the original *im hôṭê attâ*, if thou art a sinner. We might read also *lô erçêh minḥatêka*, but this could not have been corrupted to *lap-pêtaḥ rôbêç*. In *lô eqqâh qorbânká* one of the Alephs in *lô eqqâh* was omitted; *q* of *qorbânká* dropped out after the final *h* of *eqqâh*, and *n* was omitted after the *b* of *qorbânká*; the letters for *n* and *b* are similar in Hebrew; for *q* = *h* see Crit. Notes on Kings, in the Polychrome Bible, p. 187, l. 20. For *eqqâh qorbânká* cf. Psalm vi., 10: *Yahwêh iqqâh tēpillatî*, JHVH will receive my prayer, and Assyrian *telēqî tēmēqšu* and *leqât unnēni*, &c. (see DELITZSCH's *Assyrian Handwörterbuch*, p. 384<sup>b</sup>, d). GUNKEL's reconstruction of the text (in *Die Schriften des Alten Testaments übersetzt von GRESSMANN, GUNKEL, &c.*, part 5, Göttingen, 1910, p. 69) does not commend itself.

<sup>34</sup> Cf. Ephesians, v., 22; Colossians, iii., 18; Titus, ii., 5; 1 Peter, iii., 1.

<sup>35</sup> Like Deborah, Esther, Judith, &c.

<sup>36</sup> Cf. the observation of the narrator (see n. 3) in Genesis, ii., 24: *Therefore a man leaves his parents and clings to his wife.* The rendering *shall leave* (Matt., xix., 5; Mark, x., 7) is incorrect; it is not a prophecy, nor is it an old saying dating from remote times when the husband went to the tent of the wife and joined her clan, although it is noteworthy that Eve, not Adam, names the child in Genesis, iv., 1 (cf. above, n. 28). We may compare the line in the Biblical love-songs (Canticles, viii., 7) where the poet says of Love:

If one should resign for it all his possessions,  
could any man therefore condemn him?

This means, from the Oriental point of view: If a man should sacrifice all his possessions to buy a beautiful girl; see HAUPT, *Biblische Liebeslieder*, p. III. THOMAS DIXON, JR., says in his novel *The Leopard's Spots* of Simon Legree: They say he used to haunt the New Orleans slave-markets when he was young and owned his Red River farm, occasionally spending his last dollar to buy a handsome negro girl who took his fancy.

<sup>37</sup> Cf. the remarks in n. \*\* to my paper Isaiah's Parable of the Vineyard in the *American Journal of Semitic Languages*, vol. xix., p. 194.

<sup>38</sup> See HAUPT, *The Book of Canticles*, p. 5; *Biblische Liebeslieder*, p. 4.

<sup>39</sup> SCHILLER says in the last stanza of his poem *Die Weltweisen*:

Doch weil, was ein Professor spricht,  
Nicht gleich zu allen dringet,  
Es übt Natur die Mutterpflicht  
Und sorgt, dass nie die Kette bricht  
Und dass der Reif nie springet.  
Einstweilen, bis den Bau der Welt  
Philosophie zusammenhält,  
Erhält sie das Getriebe  
Durch Hunger und durch Liebe.

<sup>40</sup> As a striking illustration of the manner in which some of our leading newspapers occasionally mislead their readers, I will sub-join here the "report" of my paper, which appeared in *The Press*,

Philadelphia, April 23, 1911, under the caption *Education and Race Suicide*: "Declaring that race suicide is due to an increase in intelligence, and theorizing that the human emotions become fewer as human beings become better educated, Dr. PAUL HAUPT, professor of Semitic languages at Johns Hopkins University, spoke at the session yesterday morning. Contrary to the hope of many members of the Society, Dr. HAUPT advanced none of his religious opinions in the course of his address. He spoke upon 'An Ancient Protest against the Curse on Eve' and confined himself wholly to observations on race suicide."—The abstract which I had placed at the disposal of the press was printed in the Philadelphia *Ledger*, the *North American*, &c., April 23, 1911.